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Lyric Theater

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MINSTRELS

Matinee and Night
SATURDAY, MARCH 16th
Seat sale on today at 10 o'clock.

SOLDIER SHOW MONDAY NIGHT

Boys From Camp Greenleaf to
Have Fourteen-Act Variety at Lyric.

The success of the vaudeville production given Tuesday night by the men of Camp Greenleaf in honor of the visiting medical experts was so pronounced that it has been decided to give Chattanooga an opportunity to see the rare talent of the enlisted men of the nearby cantonments. In the cast are many who have seen service before the glare of the real footlights, including the delectable Mrs. Gregory, who was herself recently a grand opera star. So the Lyric theater has been secured for Monday matinee and night and a fourteen-act vaudeville show is to make a ripple in Chattanooga's somnolent season.

The program which has been completed included fourteen acts, all, with the exception of a solo by the colonel's wife, by soldier actors. In fact, one of the striking features of the evening is that it is to be entirely a soldier affair. Soldiers will sell tickets, soldiers will usher, they will supply the orchestra and even shift scenes and pull the curtain up and down in response to the "thunderous applause."

Matinee prices have been set at 10, 25 and 35 cents, and evening at 15, 25, 35 and a few at 75 cents, and the proceeds are to be utilized to endow a bed in a military hospital in France. The seat sale is to start Friday.

Though Tuesday night's program was expected to be interesting—that is, from the appeal of all amateur plays, and especially enjoyed by those who knew the participants—the surprise of the day was the real merit and high standard of excellence of the majority of the acts. When the producers began to get their material together they were surprised to find how many real ex-professional actors there were who had enlisted in the medical service. So the show, though amateur, has a real smack of the finished professional production.

The program is to open with a concert by a specially selected band from Camp Greenleaf. This will play while the audience is being seated. An orchestra of twenty-five pieces, directed by Lieut. A. H. Carhart, takes its place, however, when the curtain rises.

Act one is billed as "The Georgia Cotton Pickers." This offers some especially tuneful negro selections by

MRS. SNYDER RECOMMENDS LUNG-VITA

Says She Had an Awful Cough
and Had Tried a Number of
Things Without Relief.

"I suffered with an awful cough for about two years and I had three doctors treating me at different times but none of them did me any good," says Mrs. W. B. Snyder, who lives at 817 East 14th Street, Chattanooga, Tenn., in a statement given a short time ago. "I had almost given up hope that I would find relief. Finally Lung-Vita was recommended and I decided to try it. I began taking the medicine and it helped me at once. I do not cough now as I did and I sleep better and my appetite is also much better. I used to have a fever every evening, but I do not have it any more, and I think that Lung-Vita stopped it. Lung-Vita is a good medicine for bronchial troubles and I recommend it to people suffering with this trouble."

Have you a cough hanging on from last winter? If so you should break it up. Just a bottle of Lung-Vita and take a few doses. This harmless compound will give a relief and do it quickly.

Lung-Vita is sold by druggists and dealers.—(Adv.)

ragtime musicians, led by Sergt. Nune, soloist.

Act two is to be J. F. Frost in his impersonation of the side-severing Bert Williams. Frost, who was one of the hits of the show Tuesday night. He is himself a former vaudevillian and an actor of ability.

Frost is followed by a demonstration in fancy skating said to rival the feats of fair Charlotte, who started New York last winter. S. L. Lover is on wheels rather than ice, however, but his whirling contortions are said to lose nothing by the change of venue.

Fourth comes the boy who startled Greenleaf with a demonstration of rope throwing. L. D. Foster is his name and he hails from the wild and feecy. He has even been with Jess Willard's broncho-busting show and has flung out a challenge to ride any nag, "with-out pulling leather," in Tennessee or Georgia.

Act five is George Parks, a baritone soloist who has an exceptionally sweet voice. Whitney Yeatie holds the spot next with an impersonation of the Scotch character actor, Harry Lauder, and those who saw Tuesday night's show say that if Harry can do it, half as well himself he is "some boy."

Another professional is Walter E. Wilkins, who has danced in the famous Russian dancer Pavlova's company, and who will be seen in a whirlwind interpretation of a bolshievki retreat. Eva Tanguay is not to be overlooked. Gilbert Squires is said to "more than impersonate" the lady who made "I don't care" go down in history as a classic.

In a star position in the center of the bill comes Mrs. Gregory, who sings. In the same olio are R. A. Winfree, who plays the violin; Private Wynne at the piano, and a fiddle obligator by Reece Kilgore. All are exceptional artists and the act is said to be one of real merit.

Lang and Himler, real vaudeville performers of long standing, are to offer a bit of humorous nonsense and a Spanish fandango. Then comes James Bendfeldt, doing the cobra dance, which served as a vehicle to squirm Ruth St. Denis into a popular bit of humor. Bendfeldt is to open a skyscraper studio where wealthy ladies go to learn "grace" and have their photos taken in scanty clothing "for art sake."

Six soldiers, directed by Sergt. C. A. Masse, who has seen service as a theatrical producer, do the sextet from "Lucia," and then thirteenth, bringing "No Luck, No Luck, No Luck," the Cornish tenor, who sings war songs in a way that makes the audience join with him. The program closes with an effective tableau showing the now famous "Stricken Beloved." The entertainment is said to be one of the most elaborate amateur ventures ever produced here.

ROBBERS BLOW SAFE OF RINGGOLD BANK

Somnolence of Little Town Not
Disturbed and the Yeggmen
Make Off With \$4,000.

Yeggmen entered the vault of the Bank of Ringgold at Ringgold, Ga., Wednesday night, blew open the safe and secured approximately \$4,000 in currency and silver.

They did the "job" so quietly that the slumber of the town was not even disturbed, and the robbery was not discovered until the bank was opened Thursday morning.

N. P. Manning is the cashier of the bank and E. G. Reed is teller. Mr. Manning stated, when called over long distance telephone Thursday, that the vault combination was knocked off and the safe blown open. He did not know whether any papers were taken, but said all the money was secured. He explained that the idea was covered by insurance. According to Mr. Manning, no one heard the report of the blowing of the safe.

A stranger is said to have been seen in Ringgold for three days. Sheriff Harris of the Georgia town, notified the local police department of the robbery by means of long distance telephone.

Bloodhounds of Perry Phipps were called for and have been sent to the scene. A theory is that the person or persons who left a bundle of tools, several sticks of dynamite, some nitroglycerine, many feet of fuse and some boxes of caps in Chattanooga recently had something to do with the Ringgold robbery. The explosives left here were four Sunday school prizes and the presumption is that they were intended for a big job in this city.

HEALED SICK, HELPED NEEDY

Jesus the First Philanthropist.
Saw People as Sheep With
Fleece Torn Off.

(By William T. Ellis.)

There was once a Philanthropist, before the time when helpful folk wore that big name, who went about among the people serving them. Although the wisest man in the world, He was not a theorist writing books about philanthropy in a detached study. He kept close to the unwashed, sweaty, bad-mannered, ungrateful, common people, who sometimes whined about their diseases and their hardships, and were not always worthy of the labor He bestowed upon them. Yet day and night, caring not for the cost of himself, this Friend healed and helped and comforted. He was the ideal social worker.

The Passion for People.

As He moved among them, this Philanthropist was stirred to His heart's depth by the needs of His neighbors—for He liked to call people His neighbors. An ancient report of His experiences says, "When He saw the multitude, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." Another interpretation of the same account is even more moving—"He saw them as sheep with the fleece torn off, bleeding, and unable to rise up."

Six compasses for people was the first mark of this Friend. He was the merciful minister. Although He never took a course in any school of philanthropy, He himself was a Teacher in the school of love. He had a rare capacity for affection. He loved in the mass, and yet with a realization of their individuality without any limit.

This passion for people has become contagious. Since exemplified by the Master it has grown to be the dominant note of our time. There is a new hymn that is being much sung in Great Britain and is making its way in America, which embodies this modern sense of the claims of multitude. It is called "God Save the People," and is sung to the tune of "Commonwealth."

"When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they:
Let them not pass, like weeds, away,
Their heritage a sunless day—
God save the people!"

"Shall crime bring crime forever.
Strength adding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
No! Say Thy mountains;
No! Thy skies;
Man's clouded sun shall brightly rise
And songs ascend instead of sighs,
God save the people!"

"When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people;
Not thrones and crowns, but men!
God save the people;
Thine they are,
Thy children, as Thine angels fair
From vice, oppression and despair
God save the people!"

Where Are the Workers?

As this Friend toiled amid the masses, He wondered at the lack of help. It seemed to Him that this business of serving people was the most beautiful work in the world, and the one best worth while—verily, a man's job! As for Himself, He asked no other lot, and help no other ambition than to work for and to give His life for the help of the people.

This condition which, as our lesson story shows, obtained in ancient Galilee, is still true today. Social service of many sorts is calling for men. The church wants workers, and teaching a class of boys and girls the right ideals of life is about the highest form of social service. The old cry for helpers still rings throughout the world. Every Christian leader can tell of the hours he spends in trying to argue men into doing helpful service which should be their privilege and joy. "The harvest truly is plentiful, but the laborers are few."

Starting an Endless Chain.

Most of us have had experience with the pernicious chain letters which are designed to go on endlessly making their begging appeal. There are other endless chains far worthier. One was started when this great man—Jesus found Himself confronted by the claimant needs of the people, and so organized a scheme of perpetual service. He called twelve big men into His fellowship and trained them in service. These in turn were to select and school others. That method has gone on to the present time. Through all the centuries the goodly company of the apostles has been growing. Whoever is doing apostolic work of ministry is in the apostolic succession. All servants of Christ are links in the endless chain which He established when on earth.

There are many points of difference between this organizations and other societies. One is that real authority is given unto the friends of Christ. The final word in all things of character and conduct is with the right. God is the master of evil; saintliness has the right to rebuke sin; goodness prevails over badness. There is more grace than weeds in the earth, and more light than darkness. Roughly counting up some of the achievements of the apostles and their successors, we find that permanent victory is with the Christ crowd.

The Power of the Average Man.

All over Christendom we see statues and pictures of the apostles. Commonly they are shown with halos around their heads. Sometimes children think that the apostles were these when they were alive. The tendency is to conventionalize the reality out of these everyday peasants in the common clothes of their neighborhood, and with I used hair and hands calloused and soiled with honest labor. That is the sort of men Jesus chose to carry on this greatest work of the world. He did not go to the Sanhedrin or to the palace for His cabinet, but He went out where the ordinary everyday folk were to be met.

If this lesson accomplishes anything it should disabuse some minds of the idea that the coming of the Kingdom

of Heaven depends upon the rare and exceptional men. Let it be said over and over again, with all possible emphasis, that the best friend of God is the common man. Lincoln's homely saying contained a profound truth, that "the Lord Almighty must love the common people, because He made so many of them." The churches are comprised in overwhelming preponderance of plain folk. The "one man" church is always a failure. Straight from the apostles comes this message of the indispensability of ordinary people. The success of evangelism, missions, reform, and all other Christ causes, is to come by the union of the many in the service of the will of Christ.

The Marching Orders.

"Travel light," is good counsel for those who fare forth from home. Jesus sent His apostles out to their ministry with instructions to go about

in the simplest fashion, and with the most meagre equipment. Goods always encumber. When religion grows highly organized its tendency is to become too cumbersome for efficiency. Thus the great office buildings which denominations are erecting, and the huge endowments for city churches, are by no means an unmixed blessing. Out of the war will come new lessons of simplicity for religion. The first consideration is that all servants of Christ should be free and untrammelled. Their business is primarily with the message. In high dignity, and yet in utmost simplicity, they are to carry a story to the world.

What if the world will not receive the simply told story? Shall we all impress them by the wealth and magnificence and power of the church? Ah, that is a fallacy into which religion has often fallen, to the dire hurt of religion and of the world.

The twelve were to testify to the truth, but if the truth were not received, then judgment would lie against those who spurned it. It is a terrible thing to know spiritual truth, for with the knowledge comes responsibility. Yet we are answerable for all the truth we can by any means learn, as well as for that truth which we cannot escape.

One last word the lesson contains for the disciple. "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Christ identifies His representatives with Himself. He goes into all the world through them. The world's treatment of them in their sacred mission is a treatment of Himself. That is a "high calling" indeed. No earthly ambassadorship can equal in dignity and in power this mission of working in the name and at the command of Christ.

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